



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ttaha</i> ³³¹⁰ .	طه ﴿١﴾
2. Not We descended on you ^g The Qur'an ^x to [you ^s] (have) misfortune ³³¹¹ .	مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾
3. Except a reminder ^{w3312} for whomever <i>yakhshsha</i> ([he] reverentially-fears).	إِلَّا تَذَكُّرَةً لِّمَن يَخْشَىٰ ﴿٣﴾
4. A descending ³³¹³ from Who ^p [He] created the and the Heavens ^w the highs.	تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ﴿٤﴾
5. <i>Ar-Rahma'no</i> on The <i>Arshe</i> ³³¹⁴ (Throne of Kingship) <i>istawa</i> ³³¹⁵ ([He] set Himself).	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾
6. For Him what (are) in the Heavens ^w and what the Earth ^w and what (are) between [them] both what (are) under the <i>thara</i> ³³¹⁶ (moistened-soil).	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٦﴾
7. And <i>en(if)</i> [you ^s] louden by the say then verily He knows the secret and <i>akhfa</i> ³³¹⁷ (more hidden).	وَإِنْ تُجْهَرُوا بِالْقَوْلِ فَرَبُّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾
8. Allah, no an <i>elaha</i> (a deity) except Him; for Him (are) the names the <i>husna</i> ^w (ultimate-around-most- الحُسْنَىٰ ﴿٨﴾	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾
9. And has <i>ataka</i> (happed to you ^s) <i>Mosa's</i> (Moses) discourse.	وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾
10. <i>Edb</i> (when/since) [he] saw a fire ^w ; then said [he] to his family ^w : <i>emkotho</i> (let-you ^z stay/tarry); verily I sensed-/perceived a fire ^w ; <i>la'alla</i> (craving currently unavailable deed that/ perhaps) <i>aa'tee</i> ([I] bring to) you ^b of it ^w by a brand or [I] find on the fire ^w an	إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا أَلْعَلَّيْ أَتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ﴿١٠﴾
11. Then <i>lamma</i> (when/whence) <i>ataba</i> ([he] came to it ^w) [he] (had been) called: O, <i>Mosa</i> (Moses).	فَلَمَّا أَتَتْهَا نُودِيَ يَمُوسَىٰ ﴿١١﴾
12. Verily I, I am your ^t Lord; so <i>ekhla'a</i> ³³¹⁸ (easily-take off) your ^t shoes; verily you ^s (are) by the valley the holy <i>Ttona</i> ³³¹⁹ .	إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

³³¹⁰ See the *Lexicon* attached to this *Translation* for commentary.

³³¹¹ Here again, in English there is *no* way to *directly* say “تَشْقَى” *per se*; as there is no *verb* for *misfortune* or its *synonyms* or *words* that carry its meaning! So we resort to indirect ways to convey the idea, hence: “*receive misfortune*” which is a *noun* prefixed by a verb rendering the action of this noun!

³³¹² The word “التذكُّرَة” means *that which reminds* or *by which one is reminded*! See *البصائر*! And the word “التذكُّرَة” = *reminder* is a *feminine gender*, hence “^w” is *superscripted* to it!

³³¹³ The word “تنزيل” has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See *الناج*!

³³¹⁴ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

³³¹⁵ The word “*istawa*” has *several* meanings: (1) *intended and set to fix or establish*; (2) *balanced from a state of imbalance*; (3) *became straight from crookedness*; (4) *matured and reached the age of discerning*; (5) *took a firm hold*; (6) *made or done* (as in the case of food). It is of paramount importance to mention here that *in the case of Allah*, the “*how*” did He “*istawa*” is *not knowable*, because there is *nothing* to *compare* Allah with to know the “*how*” of His action!

³³¹⁶ The word “الثرى” is *moistened soil*! Hence, it is “الثرى” and *not* “التراب” = sand and dust!

³³¹⁷ In English I know of *no* superlatives for “*hide*” *per se*! So we *transliterate* and *parenthetically explain*!

13. And I chose you ^g ; so <i>ista'me'a</i> (affirmably listen [you for what (<i>is being</i>) revealed ³³²⁰).	وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٣٠﴾
14. Verily I, I am Allah; no an <i>elaha</i> (a deity) except let worship Me [you ^s]; and a ' <i>qem</i> ³³²¹ (let-[you ^s] up/-sustain the prescribed obligations of) the Prayer ^w for My <i>thekre</i> (remembrance).	إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ﴿٣١﴾ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٣٢﴾
15. Verily The Hour ^w (<i>is</i>) <i>aa'teeyaton</i> (approaching) ^{w3322} ; <i>akado</i> ([I] almost/nearly) manifest/conceal ³³²³ it ^w to requited every a self ^w by what [<i>it</i> ^w] endeavors ³³²⁴ .	إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أَخْفِيهَا ﴿٣٣﴾ لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿٣٤﴾
16. So let not assuredly repel you ^g a ' <i>n</i> (off) it ^w who ^p believes not by it ^w ; and <i>ettaba'a</i> ([he] closely-followed) his <i>bawa</i> (tendentious liking), then die-out ³³²⁵ [you ^s].	فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا ﴿٣٥﴾ وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٣٦﴾
17. And what (<i>is</i>) <i>telka</i> ^w (she-that-afar-it/it ^w /that) ^w by your ^t <i>yameene</i> (right-hand), O, Mosa (Moses).	وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿٣٧﴾
18. Said [he]: she is my staff ^w ; [I] lean on it ^w ; and <i>aboshsho</i> ³³²⁶ (I pull tree branches/so leaves fall) by it ^w my sheep; and for me in [<i>it</i> ^w] other motives.	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيَّهَا وَأَهْشُرُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿٣٨﴾
19. Said [He]: throw it ^w O, Mosa (Moses).	قَالَ أَلْقَهَا يَمُوسَىٰ ﴿٣٩﴾
20. So [he] threw it ^w ; then <i>edha</i> (suddenly/whereas) (<i>is</i>): a snake <i>tas'aa</i> ³³²⁷ (energetically running) ^w .	فَالْقَنَاطِئَ فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٤٠﴾
21. Said [He]: let-take it ^w [you ^s] and let-not fear [you ^s]; [We] shall return it ^w to its ^w <i>serata</i> (state ^w) the	قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٤١﴾
22. And let-draw [you ^s] your ^t hand ^w to your ^t wing ³³²⁸ (<i>armpit/upper arm/side</i>) [<i>it</i> ^w] egresses white of than an ill, <i>Aya'tan</i> ^w (miracle/sign) ^w another ^w .	وَأَضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِّنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَىٰ ﴿٤٢﴾
23. To [We] show you ^g of Our <i>Aya'te</i> ^w (miracles/signs/proofs) the <i>kubra</i> ³³²⁹ (she-biggest).	لِّنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَىٰ ﴿٤٣﴾
24. Let-go [you ^s] to Pharaoh; verily he tyrannized.	اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٤﴾
25. Said [he]: my Lord, <i>eshrah</i> ³³³⁰ (let-[You ^s]: delightedly open) for me my [chest].	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٤٥﴾

³³¹⁸ The word “خلع” in “إخلع” = “نزع” however “نزع” means took-off *quickly* while “خلع” means took off *easily*, in other words: *take your time* and “*easily take-off* your shoes!” See الهادي!

³³¹⁹ That is “Towa” is the name of the holy valley.

³³²⁰ The word “أوحى” in “يوحى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is *fire* or *king*! See اللسان!

³³²¹ That is you^s up/sustain/maintain all the rituals necessary!

³³²² In Arabic “Hour” is a *singular feminine*, thus the pronoun referring to it is “ة,” so, *it's superscripted by^w!*

³³²³ The word “أخفى” in “أخفيها” carries *paradoxical* meanings: *manifest* or *conceal*! See الهادي والتفاسير!

³³²⁴ The word “سعى” has *several* meanings, *depending on the context*: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام” See اللسان, and الصائر!

³³²⁵ The word “تردى” means *to die out*, cease living completely!

³³²⁶ The word “أهش” has *several* meanings, among them: *pulling the tree branches to make leaves fall* and thus produce fodder for the sheep! See التاج!

³³²⁷ See footnote 3315 above regarding إسعى!

³³²⁸ The word “جناح” = “wing” has *several* meanings (*armpit, upper arm, side*) *any one or all* could be applicable!

³³²⁹ The word “الكبرى” is the *feminine* of “الأكبر” = “the biggest,” See الهادي!

³³³⁰ The expression “إنشرح صدره” is an Arabic *tongue* expression meaning *his chest became: delightedly opened*! So, in this great *Ayah*, the expression “رب اشرح لي صدري” translated as “my Lord: let [You^s] delightedly open my chest,” and Allah knows best, may Allah make me contented!

26. And let facilitate [You ^s] my matter.	وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [You ^s] a tie of my tongue.	وَأَحْلَلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾
28. (So that) they ^z understand my say.	يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [You ^s] for me a minister of my	وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. Haroona (Aaron) my brother.	هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden ³³³¹ [You ^s] by him my stamina.	أَشْدِّدْ بِيْهِ أَزْرِيْ ﴿٣١﴾
32. And let-partner ³³³² him [You ^s] in my matter.	وَأُشْرِكْهُ فِيْ أَمْرِيْ ﴿٣٢﴾
33. So-that nosabbeho ³³³³ ([we] say: subhana Allah) (to) muchly.	كَيْ نَسْبِحَكَ كَثِيرًا ﴿٣٣﴾
34. And [we] remember You ^g multitudinously.	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You ^g , You ^g were, by us Basseeran (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).	إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [He]: qad (already and affirmatively) oteyta (had been accorded/given you ^g) your ^t quest, O, Mosa	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And laqad (verily, already and affirmatively) surely (We had graced Our boon ^w) on you ^g [once ^w another	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. Edh (when/since) We [revealed] ³³³⁶ to your ^t what (could be) revealed/revealable ³³³⁷ .	إِذْ أَوْحَيْنَا إِلَيْكَ أَمْرًا يُّوحَىٰ ﴿٣٨﴾
39. That let-throw him [you ^y] in the Ark then let-[him] ³³³⁸ [you ^y] in the yamme(deep and extended body of salty or sweet water); then let-throw [him] the (=yamme) by the bank, (there) takes [him] a foe ³³³⁹ for Me, and a foe for him; and I cast on you ^g a fondness ^w from Me; and to tossna'a ³³⁴⁰ ([you ^s] be masterly/proficiently and perfectly reared up) on My	أَنْ أَقْذِفِيْهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾
40. Edh (when/while) your ^t sister walks then says shall [I] lead you ^b on (to) whom ^a [he] sponsors ³³⁴² him; then We returned you ^g to your ^t mother, so-her eye ^w taqarra ^w ³³⁴³ (cools) ^w and notsaddens [she]; and	إِذْ تَمْشِيْ أُخْتُكَ فْتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۚ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَفَتَلَّتْ نَفْسًا

3331 The word "أشدد" is "فعل أمر فاعله أنت" i.e. a command verb and its subjective noun is "You!" See إعراب القرآن لـ محمود صافي

3332 Ibid, only regarding "أشدد"

3333 The phrase "subhana Allah," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

3334 The word "مِّنْ" in "يَمِّنْ" means "إنعمة ينعمها" That a "boon He graces it!"

3335 The word "مرة" translated as "she-once," because "مرة" is a feminine noun, and since "another" is an adjective qualifying "مرة" therefore it must likewise be feminized too! So, we have "she-once she-another!"

3336 See footnote 3311 above regarding revealed!

3337 Ibid!

3338 The pronoun "هـ" in this "فأقذفيه" could refer to the Moses or to the ark, as the ark, in Arabic, is a masculine gender in the singular! Hence [him] in the translation as above!

3339 The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان

3340 The word "تصنع" is rooted in the verb "صنع" which means (1) carefully chose, or (2) carefully crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal!

3341 Note here that addressing Moses (peace be on him) Allah says: "On My eye!" While addressing Mohammad (SAWS) in Surat at-Toor, Allah says: "So, verily you^g (are) by Our eyes!" (52: 48). What a great honor for our Prophet Mohammad (SAWS)!

3342 The word "يكفله" means to sponsor: for his rearing and taking full responsibility for all his needs!

3343 The word: "qarra"="فر"="cooled! And the "cooling of the eye" means: the eye's tears have "cooled," and ceased to flow and became quiet and still, rejoicing for what it saw! In other word: became happy!

you^g killed a self^w then *najjaynaka* (*repetitively you^g We*) from the afflicter and We essayed you^g (*absolute-essay*); then waited you^g years^w in *Madyan's* folks^w; afterwards you^g came on a fate³³⁴⁴ O, (*Moses*).

فَنَجَّيْنَكَ مِنَ الْعَمْرِ وَقَتْنَكَ فُتُونًا
فَلَبَّثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ
عَلَى قَدَرٍ يَمْوَسَىٰ ﴿٤١﴾

41. And I *isstana'ato*³³⁴⁵ (*I chose and especially-perfectly reformed*) you^g for Myself.

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤٢﴾

42. Let-go [you^s], you^s and your^t brother by My (*miracles/signs/proofs*) and let-not *ta'neya*³³⁴⁶ (*you both wither/attenuate/abate*) in My *thekre* (*remembrance*).

أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا
فِي ذِكْرِي ﴿٤٣﴾

43. Let-go you both to Pharaoh, verily he tyrannized.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٤﴾

44. Then let-say you-both for him a soft say; *la'alla* (*craving currently unavailable deed that/perhaps*) him reminisces or *yakhsha* (*[he] reverentially-fears*).

فَقُولَا لَهُ قَوْلًا لَّيْنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ
يَخْشَىٰ ﴿٤٥﴾

45. Said both: O, our Lord, verily we fear that *[he]* rails³³⁴⁷ on us or that *[he]* tyrannizes.

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
أَوْ أَنْ يَطْغَىٰ ﴿٤٦﴾

46. Said *[He]*: let-not fear you both; verily I am with you both, hearing *[I]* and seeing *[I]*.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ
وَأَرَىٰ ﴿٤٧﴾

47. So *eeteya* (*let-approach you both to*) him, then let-say you both: verily we (*are*) your^t Lord's both-messengers; so let-send [you^s] with us Israel's sons and let-not torment them [you^s]; *qad* (*already and affirmatively*) we came (*to*) you^g by an *Aya'ten*^w (*miracle/sign/proof*) from your^t Lord; and peace (*is*) on whom^p *ettaba'a* (*[he] closely- followed*) the

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ
مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ
جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ
عَلَىٰ مَنِ اتَّبَعَ أَهْدَىٰ ﴿٤٨﴾

48. Verily we *qad* (*already and affirmatively*) (*had been*) revealed³³⁴⁸ to us that the torment (*is*) on whom *[he]* denied and *[he]* diverted.

إِنَّا قَدْ أَوْحَىٰ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ
مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٩﴾

49. Said *[he]*: then who^a (*is*) Lord (*of*) you both, O, *Mosa* (*Moses*).

قَالَ فَمَنْ رَبُّكُمَا يَمْوَسَىٰ ﴿٥٠﴾

50. Said *[he]*: our Lord (*is*) Who *[He]* gave everything^x its^x creation afterwards *[He]* aright-
divided.

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ
خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥١﴾

51. Said *[he]*: then what (*about*) state (*of*) the the firsts^w

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٢﴾

52. Said *[he]*: its^w knowledge has (*it*) my Lord, in a book, neither my Lord strays nor forgets *[He]*.

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا
يُضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٣﴾

³³⁴⁴ The word "*qadaren*"= "*قَدَرٌ*" has several meanings: (1) a status of a decreed task upon you; (2) that which is appointed by Allah; (3) exalting the Lord; (4) as possessing a marked capability to do a task!

³³⁴⁵ The word "*isttana'atooka*"= "*أَصْطَنَعْتُكَ*" means I especially chose you and reformed you for a particular purpose!

³³⁴⁶ The word "*ettina*"= "*وتنى*"= literally means: weakened/distant! But, Ibn Abbas (ترجمان القرآن) "explainer of The Qur'an" said: "*ettina*"= "*both weaken!*" And Qatadah, another Companion, said: "*ettina*"= "*both abate!*"

³³⁴⁷ That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language!

³³⁴⁸ See footnote 3311 above regarding *revealed*!

³³⁴⁹ The word "*qurun*"= "*قرون*"= "generations" is a "broken plural," so its *qualifier* is to be feminized! Hence: first^w!

53. Who [He] made for you ^b the Earth ^w <i>mahdan</i> ³³⁵⁰ / <i>cradle/fixed-expanse</i>); and threaded [He] for you ^b it ^w paths and [He] descended from the sky ^w then <i>akbraja</i> (<i>emerged/produced</i>) We by it ^x <i>az'wajan</i> ³³⁵¹ (<i>pairs/similars</i>) of sprouts <i>sha'ttan</i> (<i>variant</i>).	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴿٥٣﴾
54. Let-eat you ^z and let-pasture you ^z your ⁿ <i>an'aama</i> (<i>cattle/camels/sheep and goats</i>); verily in <i>tha'leka</i> (<i>he-that-afar-it/hat</i>) surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>miracles/signs/proofs</i>) forthen <i>nuha</i> ³³⁵² (<i>inhibitive-intellects</i>) possessors.	كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٤﴾
55. From it ^w We created you ^b and in it ^w [We] return you ^b and from it ^w <i>nokbrejo</i> ([We] <i>produce/emerge</i>) you ^b a <i>taratan</i> ^w (<i>once/phase/period</i>) ^w another ^w .	مِّنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾
56. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We him Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) all (<i>of</i>) it ^w ; [<i>he</i>] denied and <i>aba</i> ³³⁵³ ([<i>he</i>] <i>categorically refused</i>).	وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾
57. Said [<i>he</i>]: have come you ^g (<i>to</i>) us to exit us [<i>you</i> ^s] from our land ^w with your ^t magic, O, <i>Mosa</i>	قَالَ أَجِئْتُنَا لِنُخْرِجَكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَّىٰ ﴿٥٧﴾
58. So <i>la</i> (<i>surely</i>) <i>na'ateyann</i> ³³⁵⁴ (<i>assuredly [we] come to</i>) you by a magic like it ^x ; so let-make [<i>you</i> ^s] between [<i>between</i>] you ^g an appointment, neither we nor you ^s <i>soma</i> ³³⁵⁵ (<i>even/mutually agreed to</i>) place.	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾
59. Said [<i>he</i>]: your ⁿ appointment (<i>is</i>) day (<i>of</i>) the adornment ^w ; and that (<i>to be</i>) thronged the mankind <i>dhoba</i> (<i>midmorning</i>).	قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾
60. Then averted Pharaoh; then [<i>he</i>] gathered his cabal ³³⁵⁶ afterwards <i>ata</i> ([<i>he</i>] <i>came in readiness</i>).	فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾
61. Said for them <i>Mosa</i> (<i>Moses</i>): <i>waylakum</i> ³³⁵⁷ (<i>ruin to you/for you valley in the Hell</i>); let-not <i>taftaro</i> (<i>you^z craftily fabricate a lie for fraudulent end</i>) on Allah a lie then exfoliates you ^c by a torment; and <i>qad</i> (<i>already and affirmatively</i>) disappointed [<i>he</i>] whoever [<i>he</i>] forged.	قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَن افْتَرَىٰ ﴿٦١﴾
62. Then mutually altercated they ^z their matter them and concealed they ^z the <i>najwa</i> ³³⁵⁸ (<i>secret-</i>	فَتَنَزَّعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾

³³⁵⁰ The word “مَهْدًا” lends itself to three distinct meanings, and any or all could be applicable!

³³⁵¹ The word “زَوْج” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ,” which could also mean: (2) similars, i.e. the look-likes!, (3) hues! See اللسان!

³³⁵² The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances!

³³⁵³ The word *aba*=“أَبَى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

³³⁵⁴ The “لَ” in “لَنَأْتِيَنَّكَ” is juratory=“لِلْقَسَمِ” and also for intensification. So “assuredly” is used!

³³⁵⁵ The expression: “even-place,” say The Qur’an commentators, means a level middle ground known to all between you and us, i.e. as visible to all from all sides and not giving or implying any advantage to either side!

³³⁵⁶ Quran commentators say very large groups of magicians and their supporters with various schemes!

³³⁵⁷ The word “waylonlakum” is an Arabic word that has three distinct meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with intense heat; (3) to you ruin!

³³⁵⁸ The word “نجوى” has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion, (3) private soliloquy!

63. Said they ^z : <i>en</i> ³³⁵⁹ (<i>not</i>) [this-both] surely/except twain magicians, both want to [both-exit] you ^b your ⁿ land ^w by their twain magic and both go by your ⁿ way, the exemplary/ideal (<i>way</i>).	قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيُذْهَبَا بِطَرِيقَتِكَ الْمُعْلَىٰ ﴿٦٣﴾
64. So let- gather you ^z your ⁿ cabal/scheme <i>eeto</i> (<i>let-come you^z</i>) <i>saffan</i> ³³⁶⁰ (<i>in serried rows</i>); and <i>qad</i> (<i>already and affirmatively</i>) prospered today who ^p <i>ista'ala</i> ³³⁶¹ (<i>[he] affirmably-overtopped, i.e. prevailed</i>).	فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ﴿٦٤﴾
65. Said they ^z : O, Mosa (Moses), either [you ^s] cast or that we be first of who ^p [he] casts.	قَالُوا يَمُوسَىٰ إِمَّا أَنْ تَتْلِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾
66. Said [he]: rather let-cast you ^z ; then <i>edha</i> (<i>suddenly-/whereas</i>) their ropes and their canes (<i>were being</i>) envisioned to him from their magic that it ^w (<i>i.e. ropes and canes</i>) <i>tas'aa</i> (<i>skitter/running</i>).	قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَاهُمْ وَعَصِيَّهُمْ تُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنهَا تَسْعَىٰ ﴿٦٦﴾
67. So <i>anjasa</i> (<i>[he] anxiously-perceived</i>) in himself ^w a (<i>a circumstantial state-of-fear</i>) Mosa (Moses).	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٧﴾
68. Said We: let-not fear [you ^s]; verily you ^g , you ^s (<i>are</i>) the uppermost.	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾
69. And let-throw [you ^s] what (<i>is</i>) in your ^t <i>yameeney</i> hand) [<i>it^{av}</i>] gulps what <i>ssana'ao</i> ³³⁶³ (<i>carefully-crafted they</i>) verily only what <i>ssana'ao</i> (<i>is</i>) a magician's cabal; prospers not the magician whence [he] came.	وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾
70. Then (<i>had been</i>) thrown the magicians <i>sujjaddan</i> ³³⁶⁴ (<i>a kowtowing manner</i>), they ^z said: we believed by Haroona's (Aaron's) and Mosa's (Moses') Lord.	فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾
71. Said [he]: you ^c believed for him before that [I] proclaim [for] you ^b ; verily he, surely (<i>is</i>) your ⁿ who ^a taught you ^b the magic; so [I] surely cut-off your ⁿ hands ^w and your ⁿ feet of <i>kelafen</i> ³³⁶⁶ (<i>opposite-sides</i>) and surely assuredly [I] crucify you ^b	قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ

³³⁵⁹ According to الكوفيون و سيبويه this "إن" is "نافية" and the "ل" in "لساحران" is for "إلا" = "but". See مغني اللبيب

Thus, "إن هذان لساحران" means: *not this twain but twain magicians!*

³³⁶⁰ The word "saffa" = "صفا" is an infinitive noun, hence that means come in rows!

³³⁶¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³³⁶² The word "keheyfab" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once! Hence, it is a circumstantial "state-of-fear" for a given situation! See تاج العروس. So, this *Ayah* provides strong support for "خيفة" as stated! That is because Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

³³⁶³ The word "صنعوا" is rooted in the verb "صنع" which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! In this case, they *carefully* crafted their magic!

³³⁶⁴ The word "سجداً" = "sujjaddan" is an adverbial construct, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: "in a kowtowing manner" to express such a construct!

³³⁶⁵ The "ل" in "لاقطن" and "لاصلن" and "لتعلمن" all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly"!

³³⁶⁶ From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot!

the date-palm^w trunks and surely assuredly which of us (*is*) harder a torment and *abqa*³³⁶⁷ *abiding/ lasting*).

خَلْفِي وَلَا صَلْبَنَكُمْ فِي جُدُوع النَّخْلِ
وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧٦﴾

72. Said they^z: never [*we*] prefer³³⁶⁸ you^s (*over ourselves*) what came (*to*) us of the evidences^w and Who ([*He*] *innately-perfectly-originated us*); so let-judge [*you*^s] what you^s (*are*) judging; verily only judge [*you*^s] the life^w of this world^w.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا
مِنْ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٧﴾

73. Verily we believed in our Lord, to forgive [*He*] our errors and what you^s coerced us on it^x of the magic^x; and Allah (*is*) *kbayron* and *abqa*³³⁷⁰ (*more abiding* [*He*]).

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَاتِنَا
وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ
خَيْرٌ وَأَبْقَىٰ ﴿٧٨﴾

74. Verily it^x whoever *ya'atee* ([*he*] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell^w neither [*he*] dies in it^w nor [*he*] lives (*in it*^w).

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٩﴾

75. And whoever *ya'atee* ([*he*] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [*he*] the righteous-works^w then those for them (*are*) the ranks^w the highs^w.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ
الْعُلَىٰ ﴿٨٠﴾

76. *Adnen's* (*Eden's*)³³⁷¹ *Paradises*^w/*Gardens*^w run from under it^w the rivers; immortals they^z (*are*) in it^w; *tha'leka* (*he-that-afar-it/ that*) (*is*) a requital (*for*) whom^p *kka*³³⁷² ([*he*] *iteratively purified/ exculpated and befitted/ suited himself / he paid his Zakah*).

جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٨١﴾

77. And *laqad* (*verily, already and affirmatively*) We to *Mosa* (*Moses*) that *as're* (*let-[you*^s] *nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters- / slaves*); then let-strike [*you*^s] for them in the sea a path; let-not fear [*you*^s] an overtaking and let-not *takhsba* ([*you*^s] *reverently-fear*).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ
بِعِبَادِي فَأَصْرَبَ لَهُمْ طَرِيقًا فِي
الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا
تَخْشَىٰ ﴿٨٢﴾

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ
مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٨٣﴾

³³⁶⁷ The word “أَبْقَى” is a *superlative adjective* meaning: *more abiding*! It has *no* English equivalent *per se*!

³³⁶⁸ The word “نُؤْثِرَكَ” rooted in “أَثَرَ”, especially “أَثَرَ عَلَى”, which means one giving preference to someone else *over own-self*! There is *no* such word in English! So, the *closest approximation* is to *prefer*!

³³⁶⁹ The demonstrative pronoun “*this*” in its *present context* refers to the “*life*!” And “*life*” in Arabic is a *feminine*! That is why it is stated as “*this*^w!”

³³⁷⁰ See footnote 3356 above regarding “أَبْقَى”!

³³⁷¹ The word “عَدْن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عَدْن” is center of Paradise! According to Abdullah Ibn Omar, “عَدْن” is a palace in Paradise enters it but a *prophet, siddique, or martyr*!

³³⁷² The word “تَزَكَّى” carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. “[*he*] *had exculpated, befitted/ suited himself*!” See *التفاسير* and *اللسان*!

³³⁷³ See footnote 3308 above regarding *revealed*!

79. And misled Pharaoh his people and not [he] aright-guided.	وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ
80. O, Israel's sons <i>qad</i> (already and affirmatively) We delivered you ^b from your ⁿ enemy and We appointed you ^b the right side (of) the <i>Ttoo're</i> (Mount) and <i>naẓẓala</i> (iteratively descended) We on you ^b the <i>Manna</i> (sweet- dew which hardens like honey) and the	يَبْنِي إِسْرَءِيلَ قَدْ أَجْنَيْنَكُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْنَكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلْوَىٰ
81. Let-eat you ^z of goodies ^{w3374} (of) what <i>raẓaʿqn</i> (We you ^b) and let-not <i>tattghon</i> (you ^z consume it excessively/ deprive others' needy of it) in it ^x then (would) <i>ya'hella</i> ³³⁷⁵ (legitimate-/betide) over you ^z My wrath; and whoever <i>yabello</i> (betides) over him My wrath then <i>qad</i> (already and affirmatively) <i>hawa</i> ³³⁷⁶ ([he] nose-dove).	كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ
82. And verily I am surely <i>Ghaffaron</i> (Ever/ Stout Forgive) for whom ^p [he] repented and [he] believed and [he] worked righteously; afterwards <i>ibtada</i> (he found and accepted the aright-	وَلِيَّ لَغْفَارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ
83. And what hastened you ^g a'n (off) your ^t people, O, <i>Mosa</i> (Moses).	وَمَا أَعْجَلَكَ عَنِ قَوْمِكَ يَمُوسَىٰ
84. Said [he]: they (are) these on my foot track; and I hastened to You ^g my Lord (so) to [You ^s] delight.	قَالَ هُمْ أُولَآءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ
85. Said [He]: so verily We <i>qad</i> (already and affirmatively) We essayed your ^t people from after you ^g and misled them the <i>Sa'meri</i> .	قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ
86. So returned <i>Mosa</i> (Moses) to his people angrily sorrowfully; said [he]: O my people has not your Lord promised you ^z a promise <i>hasanan</i> : (desirable delighting); has then become long on you ^b the covenant; or wanted you ^c to <i>ya'hella</i> ³³⁷⁷ (legitimate-/betide) on you ^b a wrath from your ⁿ Lord; so you ^c unfulfilled my appointment.	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَنْقُومُ إِلَٰهُكُمْ وَعِدَّتُهُمْ وَعَدَّ أَحْسَنَ أَفْطَالٍ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي

³³⁷⁴ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate!

³³⁷⁵ The word “يحل” carries double meanings: legitimate, betide! Both could apply, hence: legitimate/ betide!

³³⁷⁶ Here: “هوى” = “nose-dove” meaning into the abyss of Hell, as the Hell is known as “الهاوية”!

³³⁷⁷ See footnote 3364 above regarding legitimate/ betide!

87. Said they ^z : not unfulfilled we your ^t appointment our own ³³⁷⁸ ; but we (<i>had been</i>) laden <i>awẓaran</i> ³³⁷⁹ (<i>ill-burdens/sins/offenses</i>) of the people's adornment ^w ; then we threw it ^w ; so like <i>tha'leka</i> (<i>be-that-afar-threw the Sa'meri</i>).	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ
88. So <i>akbraja</i> ([<i>he</i>] <i>produced</i>) for them a calf ^x <i>jasadan</i> ^{x3380} (<i>tinged-physique</i>) for it ^x a moo; then they ^z said: this your ⁿ <i>elabo</i> (<i>deity</i>) and of <i>Mosa's</i> (<i>Moses'</i>) <i>elabo</i> (<i>deity</i>), then [<i>he</i>] forgot ³³⁸¹ (<i>had ceased paying attention to</i>).	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ
89. Do then not see they ^z that not [<i>it</i> ^x] returns to them a say and nor [<i>it</i> ^x] possesses for them harm nor a benefit.	أَفَلَا يَرَوْنَ أَنَّهُ يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا
90. And <i>laqad</i> (<i>verily, already and affirmatively</i>) said for them <i>Haroono</i> (<i>Aaron</i>) of before: O, my people, verily only (<i>had been</i>) essayed you ^c by it ^x ; and truly your ⁿ Lord (<i>is</i>) <i>Ar-Rahman</i> ; so <i>ettabe'oney</i> (<i>let-you^z closely-follow me</i>) and let-you ^z obey my	وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَنْقُورُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي
91. Said they ^z : never cease [<i>we</i>] on it ^x anchorites until returns to us <i>Mosa</i> (<i>Moses</i>).	قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
92. Said [<i>he</i>]: O, <i>Haroono</i> (<i>Aaron</i>), what prevented ³³⁸² <i>edh</i> (<i>when/while</i>) you ^g saw them strayed they ^z .	قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا
93. Do not <i>tatta'be'aney</i> (<i>[you^s] closely-follow me</i>); have then you ^g disobeyed my command.	أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي
94. Said [<i>he</i>]: O, son of [<i>my</i>] mother; let-not take [<i>you^s</i>] by my beard [and] nor by my head; verily I <i>khasheyto</i> (<i>reverentially-feared I</i>) that [<i>you^s</i>] say: disunited you ^g among Israel's sons, and not awaited/-observed [<i>you^s</i>] my say.	قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي

³³⁷⁸ The word “مَلِكٌ، بَفَتْحَةٍ أَوْ كَسْرَةٍ عَلَى الْمِيمِ وَ سَكُونٍ عَلَى الْاِم” is *that which is owned*, here they are saying they did what they did *not on their own will*! As if they were saying it was beyond their control as they did not *own to do what should have been done*!

³³⁷⁹ The word *awẓar* plural of “وُزْرٌ”=*we'ẓr*, which means: *heavy: burden/sin/offense*! Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “وَزِيرٌ”=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “*burden/sin/offense*” by the word “*ill*” as such qualification, *really and truly best approximate the seriousness* of such a burden in reference! See **اللسان**!

³³⁸⁰ The word “جَسَدًا”= a *tinged-physique* versus “*body*” be it *tinged* (colored) or *not*! See **الراغب**!

³³⁸¹ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See **اللسان**!

³³⁸² That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

95. Said [he]: so what (is) your ^t <i>khat'bo</i> (serious matter), O Sa'meri.	قَالَ فَمَا خَطْبُكَ يَسْمَرِي ﴿٩٥﴾
96. Said [he]: I sighted by what not sighted they ^z by it ^x ; so I grabbed a handful ^w from the messenger's track then I <i>nabatha</i> (slightly-forsook) it ^w ; and like <i>tha'leka</i> (he-that-afar-it/that) <i>hadaba</i> (for me myself).	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾
97. Said [he]: so let-go [you ^s]; so verily for you ^g in the to say [you ^s]: no <i>mesas</i> ³³⁸³ (you ^s touch me not and I you ^g not); and verily for you ^g (is) an appointment never (to) unfulfilled it ^x [you ^s]; and let-look [you ^s] at <i>elab'e</i> ^x (deity) ^x which ^x you ^g remained on it ^x (as) anchorite; assuredly ³³⁸⁴ [we] grind ³³⁸⁵ it ^x ; assuredly dissipate it ^x in the <i>yamme</i> (deep and body of salty or sweet water), <i>nasfan</i> ³³⁸⁶ (what dissipation).	قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَحْلَقَهُ وَأَنْظِرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾
98. Verily only your ⁿ <i>elabo</i> (deity) (is) Allah, Who no an <i>elaha</i> (a deity) except Him; expanded ³³⁸⁷ my Lord everything omnisciently.	إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾
99. As <i>tha'leka</i> (he-that-afar-it/that) [We] narrate on you ^g of the <i>anba'e</i> ³³⁸⁸ (significant-and-availing-news) (of) what <i>qad</i> (already and affirmatively) antedated; and <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We gave) you ^g from <i>ladon</i> ³³⁸⁹ (directly and possessively from) Us <i>thekra</i> (Qur'an/ repute/ Hadeeth-messages).	كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾
100. Whoever [he] shunned <i>a'n</i> (off) it ^x then verily bears, The <i>Qeyamete's</i> ^w (Judgment's) Day ^x , a (an ill-burden/ sin/ offense) ^x .	مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾
101. Immortals they ^z (are) in it ^x ; and fouled for them The <i>Qeyamete's</i> ^w (Judgment's) Day ^x a burden.	خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾
102. Day (to be) blown in the horn and [We] throng criminals that Day blue-(eyed) ³³⁹¹ .	يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

³³⁸³ The expression "لا مِساسَ" means: touch me not and simultaneously I touch you not!

³³⁸⁴ The "ل" in "لَنُحَرِّقَنَّهُ" and "لَنَنْسِفَنَّهُ" are *juratory*- "ل" = "ال قسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"!

³³⁸⁵ The word "حَرَّقَ" linguistically has two distinct meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize* or *reduce in size* that metal! Thus, meaning (1) with respect to this great *Ayah* does not seem to be *applicable* as it would leave the *Sa'meri's* "elab" intact except *purified* from other debris, which is definitely *not* what *Mosa* (*Moses*) intends by way of *punishing* the *Sa'meri*!

³³⁸⁶ The word "نَسَفًا" is the *infinitive* noun of the verb! That means *intensifying* the verb's action *infinitely*! Hence the use of the *interjectional* "what" in the parenthesis to indicate such *infiniteness*!

³³⁸⁷ The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend!

³³⁸⁸ See the *Lexicon* attached to this Translation for "naba'a"

³³⁸⁹ The word "لَدُنْ" is *closer* than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which *closer spatially* and *more specific*! So, "directly and possessively from" (Us) seems to indicate such *closeness*! See *اللسان*!

³³⁹⁰ See footnote 3308 above regarding *ill-cumber* = "أَوْزَرَ"

³³⁹¹ The Arabs consider "blue-eyes" as a *bad omen*! Or because when *so thirsty* their eyes turn blue!

103. <i>Yatakbhatatoona</i> (mutually lower they ^z their voices/whisper) among them: <i>en</i> ³³⁹² (not) waited you ^c except ten.	يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾
104. We (are) knowinger by what they ^z say; <i>edh</i> (when/while) says their most-ideal way <i>en</i> (not) waited you ^c except a day.	خُنْ أَعْلَمَ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾
105. And ask you ^g they ^z a'n (regarding) the let-say [you ^s]: dissipates it ^w my Lord <i>nasfan</i> ³³⁹³ (arrant-dissipation).	وَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾
106. So <i>yatharo</i> ([He] leaves/lets) it ^w ³³⁹⁴ <i>qa'an</i> (plainly-/flatly), <i>ssafssafan</i> (levelly/evenly).	فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾
107. Not see [you ^s] in it ^w a crookedness nor a	لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾
108. Then-day <i>yatta'be'ona</i> (closely-follow they ^z) the no crookedness for him; and <i>kha'sha'at</i> ³³⁹⁵ (quieted) the voices for <i>Ar-Rahma'ne</i> ; so not hear except a whisper.	يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾
109. Then-day benefits not the intercession ^w except whom ^p permitted for him <i>Ar-Rahma'no</i> (= <i>Ar-Rahman</i>) and [He] delighted for him a say.	يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
110. Knows [He] what (is) between their hands ^w ³³⁹⁶ what (is) behind them; and not they ^z Him knowledge.	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ عِلْمًا ﴿١١٠﴾
111. And <i>ana'te</i> (distressed/humbled) the faces (entities) The <i>Hayye</i> (Living/Alive) The <i>Qayyome</i> ³³⁹⁷ (The Sustainer); and <i>qad</i> (already and affirmatively) disappointed whoever [he] bore an injustice.	وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾
112. And whoever [he] works of the righteous-works ^w while he (is) a believer, then neither fears [he] an injustice and nor a diminution (of	وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِرٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾
113. And like <i>tha'leka</i> (be-that-afar-it/that) We descended Qur'an ^x ³³⁹⁸ Arabic; and We variegated in it ^x of the warning, <i>la'alla</i> (craving currently unavailable deed that/-perhaps) they <i>yattaqoona</i> (they ^z reverentially guard not to displease Allah) or [it ^x] discourses for them <i>thekra</i> (messages/exhortation).	وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

³³⁹² That is they say to each other: you lived in the world but only ten, i.e. *slighting* their stay in the world!!

³³⁹³ The word “نَسْفًا” is the *infinitive noun* of “نَسَفَ” indicating *intensity*! Hence, “arrant” is prefixed!

³³⁹⁴ The word “it” is used in reference for, according to *Merriam Webster Dictionary*, “a group or classification of individuals or things!” In this case the *mountains*! But it could also *apply* to the *Earth*!

³³⁹⁵ The word “خَشَعٌ” involves “خُشُوعٌ,” more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خُشُوعٌ” denotes *submission* or *subsiding* of *sight* and *sound* as well! See *اللسان*! So “خَشَعَتِ الْأَصْوَاتُ” seems to mean that *all the voices had subsided in quietness*! Hence, *submittingly quieted*!

³³⁹⁶ The statement; “between their hands” means before or in front of them!

³³⁹⁷ The word “الْقَيُّومُ” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

³³⁹⁸ That is: all its words are *Arabic*! So, the word's *pronunciation*, *spelling*, and most importantly *meaning* all are *Arabic*! This shall be *complemented* by *Arabic tongue* expression, (S 46:12)!

114. Sota'aala ([He] ever elevated) Allah, The King The and let-nothasten [yours] by The Qur'an from before (to be) judged/finished ³³⁹⁹ to you ^s its ^x revelation ³⁴⁰⁰ ; let-say [yours]: my Lord [let] augment me	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
115. And laqad (verily, already and affirmatively) We covenanted to Adam from before; then [he] and [We] found not for him a resolve ³⁴⁰² .	وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ يَجِدْ لَهُ عِزْمًا ﴿١١٥﴾
116. And edh (when/since) We said for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed Eblisa aba ³⁴⁰³ ([he] categorically refused).	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾
117. So We said: O, Adam; verily this (is) a foe ³⁴⁰⁴ for and for your ^t spouse; so let not assuredly exits [he] both from the Paradise ^w then (both have)	فَقُلْنَا يَتَّخِذُ مِنْ هَذَا عَدُوًّا لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾
118. Verily for you ^s in it ^w that neither starve [yours] nor denude/unclothe [yours].	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾
119. And that you ^s neither thirst in it ^w nor tadh'ha ([yours] suffer sun heat).	وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾
120. Then whispered to him the Satan, said [he]: O, Adam shall I lead you ^s over the immortality tree ^w and a proprietorship not decays [is].	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُ هَٰذَا أَدْنٰكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٌ لَّا يَبْلَىٰ ﴿١٢٠﴾
121. So both ate from it ^w ; then appeared for them their [both] san'ato (private parts) and both took-both covering over them both from the leaves; and disobeyed Adam his Lord, so ([he]: indulgently strayed and consequently was	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾
122. Afterwards ejtabaho (favorably and directly selected him) his Lord then [He] relented on him and aright-guided [He].	ثُمَّ آجَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

³³⁹⁹ That is until the entire specific revelation is brought to the required end!

³⁴⁰⁰ See footnote 3308 above regarding revealed!

³⁴⁰¹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to cease paying attention to something! See اللسان!

³⁴⁰² That is to resist temptation!

³⁴⁰³ The word aba=“أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

³⁴⁰⁴ See footnote 3327 above regarding foe!

³⁴⁰⁵ See Ayah 2, at the beginning of this Surah!

³⁴⁰⁶ The word “غوى” = “إنهم في الضلال وخاب” see اللسان! So he indulgently strayed and consequently was disappointed!

123. Said [He]: <i>ebbetta</i> (let-you both: emigrate/immigrate-/dwell/dwell-base) from it ^w together; some (of) for some foe ³⁴⁰⁷ ; then either/whenever ³⁴⁰⁸ comes (to) you ^b from Me an aright-guidance, so ever <i>etta'ba'a</i> ([he] closely-followed) My aright-so neither strays [he] nor [he] (receives)	قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾
124. And whoever [he] shunned <i>a'n</i> (off) My <i>thekre</i> (Qur'an/Allah's message), then verily for him (is) a straitened living-she ^y ; and [We] throng him The <i>Oeyamatey's</i> ^w (Judgment's) Day ^x blind.	وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾
125. Said [he]: O, my Lord why thronged me You ^g blind while <i>qad</i> (already and affirmatively) I was <i>basseeran</i> (keen: seer/overall evaluator of the facts and their possible consequences).	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾
26. Said [He]: like <i>tha'leka</i> (he-that-afar-it/that) came ^w you ^g Our <i>Aya'te</i> ^w (messages/signs) then forgot ³⁴¹⁰ paying attention to) it ^w you ^g and like <i>tha'leka</i> today to be) forgotten ³⁴¹¹ (not paid attention to [you ^s]).	قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾
127. And like <i>tha'leka</i> (he-that-afar-it/that) [We] requite whom ^p [he] squandered and not believed [he] by his Lord's <i>Aya'te</i> ^w (miracles/signs/proofs); and surely the after's ^w torment (is) harder and <i>abqa</i> ³⁴¹² (more abiding).	وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾
128. Has then not guided-aright for them how We perished before them of the generations, walk in their dwellings; verily in <i>tha'leka</i> (he-afar-it/that) surely (are) <i>Aya'te</i> ^w (signs) for (of) the <i>nuba</i> ³⁴¹⁴ (inhibitive-intellects).	أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٢٨﴾
129. And <i>lawla</i> (had it not been for) a preceded ^w word ^w your ^t Lord, surely [was] an imperative and <i>ajalon limit</i> <i>musamma</i> ³⁴¹⁵ (that which is designated and/or	وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾
130. So <i>issber</i> (let-hold on patiently [you ^f]) over what they say; and <i>sabbeh</i> ³⁴¹⁶ (let-say [you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise before rise ^x (of) the sun and	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

³⁴⁰⁷ See footnote 3327 above regarding *foe*!

³⁴⁰⁸ This “ما” in “فإِذَا” is “الخيارية أو الزمنية” the “optional or durational” Not an “extra” “ما” as some say! I believe there is *not* any extra in the Qur'an!

³⁴⁰⁹ See *Ayah* 2, at the beginning of this *Surah*!

³⁴¹⁰ The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*! See *اللسان*!

³⁴¹¹ Ibid, regarding *forgot*!

³⁴¹² See footnote 3356 above regarding “أَبْقَى”

³⁴¹³ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

³⁴¹⁴ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances!

³⁴¹⁵ The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*!

³⁴¹⁶ The phrase “subhana Allah,” means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*!

before its^w setting; and of the night's segments *sabbeh*³⁴¹⁷ and day's ends, *la'alla* (*craving currently unavailable deed that, perhaps*) you^s delight [you^s].

131. And let-not assuredly extend [you^s] your both to what *matta'na* (*We let relish the temporary worldly* by it^x *azwajan*³⁴¹⁸ (*kinds*) of them, the life's^w flower (of) the world^w to essay them in it^x; and your^t *rez'qo*^x (*provision/victual for sustenance*)^x (*is*) *kbayron* (*choicer-/superior/worthier*) and *abqa*³⁴²⁰ (*is more abiding [it^x]*).

132. And let-command [you^s] your^t family^w by the and *isstta'ber*³⁴²¹ (*let-acquire-patience [you^s]*) on it^w; ask you^s [We] a *rez'qan*^x (*provision/victuals for sustenance*) *Nar'zoqo* ([We] give victuals for sustenance to) you^s and *aa'gebato* (*consequence*)^w (*is*) for the *taqwa*³⁴²² (*reverential guarding against Allah's displeasure*).

133. And said they^z: *lanla* (*why does not*) *ya'atee*^x ([he] comes about to)^x us by an *Aya'tan*^w (*miracle*) from his Lord; has[and]³⁴²³ not *ta'atee*^w (*come/shown to*)^w evidence^w (of) what (*is*) in the writs³⁴²⁴ the firsts

134. And had (*that*) surely We perished them by a torment from before him³⁴²⁵ surely (*would have*) they^z: our Lord *lanla* (*why have not*) [You^s] sent (*to*) a messenger, so that *natta'be'a* ([we] closely-follow) Your^t *Aya'te*^w (*messages/signs/proofs*) from before [we] (*self*) humiliate or [we] (*self*) disgrace.

135. Let-say [you^s]: each (*is*) *mutarabbesson*³⁴²⁶ (*he that awaits*); so let-await you^z then you^z shall know (*are*) companions (of) the even/just the *Sseratte* (*road/way*), and who^p *ibtada* (*he found and accepted the aright-guidance*).

عُرُوبَهَا وَمِنْ ءَانَايَ اللَّيْلِ فَسَبِّحْ

وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٣١﴾

وَلَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ

أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿٣٢﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا

تَسْأَلَكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ

لِلتَّقْوَىٰ ﴿٣٣﴾

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ

أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿٣٤﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ

لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

فَتَتَّبِعَ ءَايَتِكَ مِنْ قَبْلِ أَنْ نُنْذَلَ

وَنُخْزَىٰ ﴿٣٥﴾

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ

السَّوِيِّ وَمَنْ أَهْتَدَىٰ ﴿٣٦﴾

³⁴¹⁷ The word *sabbeh* means: (*let-say [you^s]: Subhana Allah, see footnote 3321 above regarding subhana Allah!*)

³⁴¹⁸ See footnote 3339 above regarding “أَزْوَاجٍ”

³⁴¹⁹ The “flower of the life of the world” means the splendor of enjoyment in the life of the world!

³⁴²⁰ See footnote 3356 above regarding “أَبْقَىٰ”!

³⁴²¹ The word “إِصْطَبِرْ” means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring it*!

³⁴²² The word “*taqwa*”= “تَقْوَىٰ” means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding and protecting against Allah's displeasure or any undesirable outcome*.

³⁴²³ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

³⁴²⁴ The word “صُحُفٍ”= “writs,” is a “broken plural,” so its *qualifier* is to be *feminized*! Hence: [she-firsts]!

³⁴²⁵ That is the messenger to them!

³⁴²⁶ The word “تَرَبَّصُ” means to *remain awaiting for further development* (good or bad) to happen to another! See the الهادي!